A U M

When the beholder beholds the gold-colored maker, the Master, spirit, Eternal, the womb of the worlds; then the wise one, shaking off good and bad, stainless reaches the supreme union. —MUNDAKA UPANISHAD.

THEOSOPHY

Vol. XX August, 1932 No. 10

SIGNS OF THE CYCLE

THE Theosophist is placed in a different position from that of any other incarnating Ego. He alone has some recognition of the endless chain of cause and effect which links the present to the past of each being; which unites in an indissoluble bond the destiny of each with the destiny of all.

Having the same human nature as his fellows, the Theosophist is able to experience *de profundis* the pleasures and the pains of all humanity; but also, he is capable of looking behind all the vicissitudes of human life, and hence of seeing in the world of causes. All men have the direct perception of effects, but not till there is some perception of *both* cause and effect can the sense of Self be awakened in any being. This can only occur when there is Union, partial or complete, between a being on the plane of causes with a being on the plane of effects, and comes about through correspondence—the interaction between all planes of perception. The higher being awakens to the perception of effects, the lower to the perception of causes, and Union, the consubstantiality of natures, immediately results. In this union there is of necessity a descent on the part of the higher being, an ascent on the part of the lower, or the coalescence of natures could not occur. And this is called "Incarnation" when applied to the higher being, the Self-conscious Ego; equally it is called "entering the human stage," or the ascent from animal to human consciousness, when applied to the lower being. Henceforth there are no longer two *beings* (separate forms of life), but *one* being with a dual *nature*. This being is man, as we know him, and this act of union of natures in him is the so-called "lighting up of

Manas:" the awakening in the new form of life to the perception of both cause and effect, of both Spirit and Matter, of both Self and not-self. Before, there was in the one form only the realization of Self, or Unity; in the other, only the apperception of self which we call sensation, pleasure and pain, liking and disliking.

Man, then, represents the lowest point in the great cycle of Spiritual evolution transecting the highest point in Physical evolution, that union of Spiritual and Material nature known to us as our human self-consciousness. As the two poles of life eternally revolve, it follows that human self-consciousness is a purely intermediate state, and must take either the upward or the downward arc, become more and more inclusive and expansive, or more and more exclusive and contractive; must be elevated to the transcendental state of the Masters of Wisdom, or be extinguished. It stands to reason that Universal Self-consciousness cannot be either unconsciously or passively attained. The path from human to Divine Self-consciousness must of necessity be self-induced and self-devised.

What is that Path? It could never be other than that of altruism, of philanthropy growing ever more actively intelligent, until the perception of causes becomes as intuitive and infallible as the perception of effects, and the Being becomes "*constitutionally* incapable of deviating from the true Path." The growth in the sense of Self, in the perception of Self in all forms, must necessarily correspond with, and so be mutually contingent upon the unvarying practice of altruism. Who can doubt that the highest form of Altruism is dealing with causes rather than effects? "Teach to eschew all *causes;* the ripple of effect, as the great tidal wave, thou shalt let run its course." It is the pursuit, conscious and unalterable, of the Path of Altruism, "the Doctrine of the Heart," that constitutes the Spiritual pole of Intellectual evolution, as it is the same determined following of the path of selfishness which ends in the infernal counterpart—the "Brother of the Shadow" as opposed to the Master of Compassion. Between these two poles of Intellectual evolution oscillate the countless myriads of human beings, from generation to generation, from incarnation to incarnation, their lives frustrated because misspent and misled. The *instincts* of both Good and Evil, of both selfishness and unselfishness, are present and active in every man, because in him is every germ of both poles of Intellectual evolution. But who as yet realizes even partially that it depends solely and only upon his own perception and conduct which shall come to fruition in him? That his inner and outer, his higher and lower nature and environment are, and can never be, other than

the result of causes set in motion by himself through the coadunition and consubstantiality of Nature and natures?

Although as yet far from being in the majority, the well-wishers of mankind are many, and are confined to no particular race, creed, or nationality. Practical philanthropy and practical philanthropists are to be found in every community and in every condition of human life. They have never been more prevalent than during the present cycle of world-wide distress—and the same is true of their antithesis, for individual and national selfishness were never more rampant. Between these two extremes of human nature the vast majority exist now as always, literally from hand to mouth in every sense. Neither the bounty of nature nor any human schemes of philanthropy have ever yet succeeded in any but partial and temporary alleviations of the miseries of the populace. Yet those miseries are curable, and the Theosophist knows this to be the fact. He knows the cause of poverty, mental and moral as well as physical; and he knows the cause of the failure of all human efforts at amelioration. He has but to glance behind the screen of time to see the silhouette of untold thousands of generations whose lives were passed in the same juxtaposition and alternation of good and evil fortune.

The Theosophist knows that every one of these self-immolated sufferers is an undying Soul, as capable of creating the Divine life on this earth as of making it an inferno, for he has the same intuitive perception of Cause as other men have of Effect, of Soul as "the connecting bond of action" between the world Spiritual and the world Physical. There rests, then, upon every sincere Theosophist, wherever and however situated, the same responsibility as upon the Masters of Wisdom—to do what he can and all that he knows how to do, to encourage and enlighten the philanthropic spirit among the leaders of mankind, to give the bread of life to the empty hearts and heads as well as empty bodies of the multitude. The duty of the Theosophist is universal as well as particular. Theosophical education can only come about through the union of study and work—study of the Theosophical life as taught by the Masters of Wisdom and their Messenger and true Disciples; work to exemplify in one's own life the great Example set and to disseminate the great doctrines of Unity, of Karma and Reincarnation.

There are wise and foolish men who call themselves Theosophists; selfish and unselfish men in every Theosophical society; true and false, genuine and counterfeit throughout the whole area of the Theosophical Movement. It is a faithful replica of the whole of human nature with all its good and all its evil—only precipitated,

concentrated, nearer the parting of the ways whence the human being is irrevocably committed either to the Right- or to the Left-hand Path. There can be no compromise between these two Paths, no fraternity between the Adepts of the one and those of the other. Hitherto the wheat and the tares have been suffered to grow together in the field of the Movement, according to the ancient parable, but as written by one of the Masters: "The time of the separation is near at hand." The mid-point of the centenary cycle is already passed, and henceforth the ways diverge. To talk of any possible "fraternization" between those societies which embody every separative tendency in the Movement and the true Theosophists striving to follow the Path of H. P. B.—and *her* Masters, is to think nonsense, is to believe in miracles.

Union—real union—is going on steadily all the time within the Theosophical Movement. A real fraternity, unknown and unsuspected to the pretender, the faint-hearted, and the foolish, is gaining headway with ever-growing momentum. It is a fraternization of true Theosophists, and rests not upon organizations, claims, or revelations, but upon a common aim, purpose, and teaching. This Union numbers already more active and devoted Students than have ever hitherto existed. It has but one definition of the true Theosophist—"Theosophist is who Theosophy does." Those in it are not interested in spurious psychism, spurious teachings, spurious fraternization movements, or spurious Theosophical societies. Those in it see in all these frantic efforts to attract attention the catalytic power of pure Theosophy, the separation of the sheep from the goats throughout the Theosophical world. The one and the other represent the most encouraging sign of the cycle that the Theosophical Movement of our times has as yet witnessed, the most hopeful augury of the actual, not putative, formation of a Nucleus of Universal Brotherhood after the Master's own heart.

THE LIMITS OF RESPONSIBILITY

IT has been said that the most difficult position in the world is that of one who has responsibility without power. The injustice of holding anyone responsible for conditions he is powerless to control is immediately apparent. As far as power extends, so far and so far only, reaches responsibility.

The man convinced of this will not wear himself out chafing against a state of affairs he cannot remedy. He who knows the limits of his range of action can act purposefully within that range and save the energy he else might waste in efforts aimed beyond his reach.

Within one sphere our power is absolute, save as our self-made Karma checks, and that sphere is our own deeds and words, our longings and our thoughts. Does another act in ways displeasing to us? His to answer for it if his course be wrong; ours to look to our reaction which alone is our legitimate concern.

Freedom of act, of speech, of thought, within the limits set by others' rights, is requisite to progress. The man who tries to force conformity in thought or custom, with either the current mode, or with what seems to him truth absolute and right unquestionable, seeks to restrict the free growth of another, which will be checked unless that other throws off the hampering bonds.

But if we should not concern ourselves with others' acts and words, the responsibility of each under the Law is absolute and not to be evaded, for those conditions it *is* within his power to determine. Nothing short of our best effort can fully discharge our responsibility. Half-hearted service, thinking less keen and candid than we are capable of, desires fixed below the highest goal to which we could aspire, albeit on aims accounted honorable, these things may bring us praise of men, but never absolution from the Law.

The landlord whom man's law permits to wring his gain from squalid tenements has yet to answer to the greater Law unless he does all that he can to make them decent dwellings for the poor.

His exact share of responsibility for existing conditions rests upon each, as citizen of City, State, and Nation, ignore his civic obligations though he may. Closer than these is family duty, which every man determines for himself but none evades without due recompense.

Those who in our day have contacted the ancient Wisdom-

Religion have a peculiar responsibility, recognized or not. No man can store up Truth for his own use and keep it. As radium escapes through baser metals, so slips Truth from the clutch of selfishness. Each truth grasped becomes a sacred trust, not to be hoarded but to be judiciously dispensed. We may not degrade Truth by forcing it upon unwilling minds, but we should miss no opening to let the seeker know that Truth exists and is available.

Anxiety that this or that one should come to Theosophy and, having come, should stay, is an unerring sign that we are straying, at least in thought and wish, outside our limits of responsibility. Such eagerness that certain ones shall profit by their opportunity is not compatible with the impersonal attitude we must hold if we would truly help. To the extent that our feelings become involved, to that extent our power to serve is lessened.

Ours the task to do our utmost to keep the truths of Theosophy alive and intact, and to make them as widely available as possible. No fear that those who are ready will not come! To those who are not ready we may give only as much as they will take, no more, waiting in patience for their further growth.

Thus, recognizing ourselves circumscribed in range of action by the bounds set by our duty, passionless, serene, we may devote our best endeavor to the full discharge of our responsibility within those bounds, sure that as our power to serve increases with duties faithfully performed, those bounds will widen, since responsibility increases with all growth in power.

From a Student's Notebook

Curious manifestation of the heresy of separateness that one considers his own possessions, often obviously inferior, to be better than those of another! It is because they are *ours* that they are "superior"—our home, our garden, our car, our books, our pictures —sometimes even the clothing, with which we cover our sacrosanct bodies. Even our *use* of all these possessions: better than others' similar use of similars! Time and events continually disrupt this *maya* of superiority as to specific instances, but somehow the pride of possession remains unaffected. Is it any wonder that at some stage of the Path the Disciple inevitably loses *all?* How else see things for what they *are,* whether ours or another's? How else realize that the wise man has *no* personal possessions?

THE SUN IN THEOSOPHY

THE Sun has been a subject of speculation and an object of scientific and philosophic inquiry ever since man was capable of reflecting on the nature of the universe around him. The mystic student in every age has felt that in the mystery of the Sun was wrapped up the mystery of his own being and that to penetrate the One was to have solved the secret of both. The non-mystic student with his Aristotelian and Baconian methods of inquiry viewed the Sun otherwise. To him the Sun was what it *appeared* to be. It appeared to rise in the east and set in the west; it appeared to make a circuit across the sky; it appeared to be a ball of fire, radiating away its heat and destined in time to burn itself out. The most brilliant and intellectual of the *profane* inquirers never rose much above this superficial knowledge of the sun, and even the heliocentric system, now universally acknowledged, may be traced to its Source—the Custodians of the Wisdom-Religion. It is doubtful whether the world at large could have gotten this knowledge *unaided.* Even Aristotle, the pupil of Plato, was a disbeliever in the heliocentric system. In the *Secret Doctrine* (vol. II, p. 153) it is stated:

> The Aristotle-Baconian method may have its advantages, but it has undeniably already demonstrated its defects. Pythagoras and Plato, who proceeded from the Universals downwards, are now shown more learned, in the light of modern science, than was Aristotle. For he opposed and denounced the idea of the revolution of the earth and even of its rotundity. "Almost all those," he wrote, "who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary. . . ." Because (*a*) the Pythagoreans were Initiates, and (*b*) they followed the deductive method. Whereas, Aristotle, the father of the inductive system, complained of those who taught that "the centre of our system was occupied by the Sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day" (*Vide De Cœlo,* Book II).

In what sense then could Aristotle have been the pupil of Plato—*the Initiate?* If we study the History of the modern Theosophical Movement, we may find an answer to our question. There were quite a number of promising pupils of H.P.B. and Masters in the

early days, yet one of them insisted to the very end, even after the *Secret Doctrine* was written, that Mars and Mercury formed part of the septenary chain of planets of which our earth was the fourth globe. Another thought that his teacher, H.P.B., did not know the true and full doctrine of reincarnation when *Isis* was written; while a third undertook to revise and re-edit the *Secret Doctrine* itself. Aristotle probably had a similar defect in his make-up (as his apotheosis of the inductive method itself indicates) and no amount of association with his teacher, Plato, was able to lift the veil which stood in the way of himself seeing the true doctrine.

That the heliocentric system was at one time an arcane teaching is indicated by statements in the *Secret Doctrine*. On page 155 of Volume II a passage from the *Vishna Purâna* is quoted showing a knowledge of Heliocentrism by the ancient Aryans. Although Fitz-Edward Hall thought the passage remarkable, he observed that it was contradicted a little further on. The *Secret Doctrine* comment is: "Contradicted *purposely,* because it was a secret temple-teaching." The question may well be asked why a knowledge that the Sun and not the earth was the center of our system was withheld or at best veiled and considered arcane. The answer is suggested in the Introductory of the *Secret Doctrine* (I, xxxv). The danger was that it might furnish a clue to occult powers in Nature, which Humanity were better ignorant of. Such knowledge would, of course, furnish no clue to the present day generations and especially to the generation of Huxley, Tyndall and Haeckel when materialism had reached its zenith. There is cyclic progression (downward) even for materialism and in ancient and archaic times a belief in the occult was not denied even by those whose methods were inductive and whose tendencies were materialistic. A definite knowledge that the Sun was the relatively immovable center of our planetary system would suggest at once to past ages its power as a vast magnet and the font of all magical potencies. If this fragment of knowledge from the Divine Instructors of mankind has been made the possession of the world at large, it was that it might serve as a focus for further knowledge of the unseen potencies behind and within the visible and known aspect of the Sun. For, it is taught, the visible sun is but a *reflection in and on our atmosphere* of the invisible, real, Spiritual Sun. A hint on the *subjective* nature of the Sun is given in *The Key to Theosophy*. "As the sun arises every morning on our *objective* horizon out of its (to us) *subjective* and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipo-

des of the former." The antipodal space out of which the sun arises every morning is this very Central Spiritual Sun.

Theosophy recognizes the value and soundness of the well known pedagogical rule of imparting knowledge by proceeding from the known to the unknown. The *Secret Doctrine,* in one aspect, is written from this point of view. It is explained from the point of view of the consciousness of this plane and its symbols are likewise chosen so as to be comprehensible to our present mental and spiritual content. It is for this reason that evolution is treated in comparative detail only as far as the globe we live on at present is concerned—the fourth globe in the fourth Round. There are certain factors and emanations, which are within the common experience of Mankind which are made to serve as turning points and foci for the comprehension of yet more abstruse cosmic ultimates. The Sun is such a factor and emanation. The Sun as the immediate origin and synthesis of our particular system, is the highest known emanation, and hence serves as a stepping-stone from which we can rise to those abstract, metaphysical and spiritual emanations which are beyond the scope of our ordinary powers. Such delving itself energizes and awakens those extraordinary powers which are latent in all of us. The hidden side of Nature can only be reached by the hidden side of man—for the two are one. Man cannot know the Spiritual Sun behind the physical one by any external method. It is only by uncovering the divine Sun in himself that the veil of the true Sun falls away. The dual nature of the Sun is expressed on page 479, Vol. I, *S. D.*:

> The Sun is matter, and the Sun is Spirit. Our ancestors—the "heathen,"—along with their modern successors, the Parsis— were, and are, wise enough in their generation to see in it the symbol of Divinity, and at the same time to sense within, concealed by the physical Symbol, the bright God of Spiritual and terrestrial Light. . . . (p. 481). It is the "Spirit of Light," the first born of the Eternal pure Element, whose energy (or emanation) is stored in the Sun, the great Life-Giver of the physical world, as the hidden Concealed Spiritual Sun is the Light- and Life-Giver of the Spiritual and Psychic Realms.

Reflection upon the visible aspect of the sun, soon leads the serious student of the occult side of Nature into the potencies of the Unseen Universe. For Solar substance is immaterial—in the sense, of course, of matter existing in states unknown to Science (*S. D.* II, p. 499). The Sun is neither incandescent nor gaseous, as taught by

modern science. It is a great magnet. The following passage from *Isis Unveiled* (Vol. I, pp. 270 to 271) throws light on the nature of the Sun as taught in Theosophy:

> If the limited space of the present work would permit we might easily show that none of the ancients, the sun-worshippers included, regarded our visible sun otherwise than as an emblem of their metaphysical, invisible, central sun-god. Moreover, they did *not* believe what our modern science teaches us, namely, that light and heat proceed from *our* sun, and that it is this planet which imparts all life to our visible nature. "His radiance is undecaying," says the *Rig-Veda*, "the intensely-shining, all-pervading, unceasing, undecaying rays of Agni desist not, neither night nor day." This evidently related to the spiritual, central sun, whose rays are all-pervading and unceasing, the eternal and boundless life-giver. HE the *Point;* the centre (which is everywhere) of the circle (which is nowhere), the ethereal, spiritual fire, the soul and spirit of the all-pervading, mysterious ether; the despair and puzzle of the materialist, who will some day find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism*, and that the sun is but one of the myriad *magnets* disseminated through space—a reflector—as General Pleasonton has it. That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. There is no *gravitation* in the Newtonian sense, but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation.

In the *Transactions of the Blavatsky Lodge,* pages 116-17, are to be found other enlightening passages on the nature and function of the Sun. To the question: "In what relation does the Sun, the highest form of Fire we can recognise, stand to fire as you have explained it?" H.P.B. answers:

> The Sun, as on our plane, is not even "Solar" fire. The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless milliards of "Knots of Fohat." Fohat is called the "Thread of primeval Light," the "Ball of thread" of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physi-

cal forces, larger knots forming stars, suns and systems, the smaller planets, and so on.

To another question: "In what respect is the Sun an illusion?" H.P.B. answers:

> The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know. The Sun absorbs, "psychisizes" and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one distinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it. That which is concealed in this heart and that which we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse.

The following significant statement is to be found in a footnote on page 527, *S. D.* I:

> *Akâsa* is Aditi in the allegory, and the mother of Mârttânda (the sun), the *Deva-matri*—"Mother of the gods." In the solar system, the sun is her Buddhi and *Vahan*, the Vehicle, hence the 6th principle; in Kosmos all the suns are the Kama rupa of Akâsa and so is ours. It is only when regarded as an individual Entity in his own Kingdom that Surya (the sun) is the 7th principle of the great body of *matter*.

Space prevents setting down other excerpts bearing on the occult nature of the chief of our system. The Sun, like the *Ashwatta* tree grows with its roots above and its branches below. These roots lead to the *Rootless Root,* "from whence floweth the never-ending stream of conditioned existence." The Real Sun is one of the numberless nucleoles in the bosom of Eternity: *"The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the absolute. They are the embrasures of that black impenetrable fortress, which is forever concealed from human or even Dhyanic sight. The nuclei are the light of eternity escaping therefrom." (S. D.* II, p. 33).

ABSTRACT LAW

THE universally operative Law taught by the theosophical philosophy confirms the proposition of the unity of all being. This conviction will grow upon the student as the universal Law is traced in all circumstances and applied to all human problems. If we are impressed with the idea that there is One Self, the Self of all creatures, further study will lead to the idea that the Self made manifest in action operates always in the same manner in and upon all creatures. We are to break up the idea of outside influences which has been entertained by the mind of our race for so long a time. By dwelling upon the idea of Unity we become increasingly Self-conscious and self-sufficient.

When a little child with inquiring mind begins to ask, "Who made everything?" he is usually answered, "God." Often this information is forced upon him before he begins to question—for fear that he will! Usually the child has learned something of Cause and Effect before he begins to talk; hence his next question, "Who, then, made God?" is quite natural. It is extremely unlikely that any child capable of independent thinking has ever received an intelligent answer to that question. If he could learn of the man who made God, he would need to learn of the man who made the man who made God, and his House-that-Jack-built would seem a short tale in comparison. On the other hand, if he were told that no one made God but that God made everything, he would naturally like to know what he made everything of and upon what he was standing when he did it.

Are we wasting time speaking of the ideas of child minds? Or, is there no comparison with the "grown-up" minds trying to *explain* the Causeless Cause, the Rootless Root, the Motion that moves itself and the Law that administers itself? Do *we* fully explain what happens when any cause produces any effect, and is that the end of the matter?

An electric light, on a sixty-cycle circuit, is glowing in the room. Using it to illustrate our point, we may say that the light is produced by a series of cyclic alternations at regular intervals, alternate light and darkness producing light. Very good, as far as it goes, but just what do we know about the matter? We have explained something about the electric light, but what about electricity? Is electricity manifest only in the flashes of light or is it present in the periods of darkness also? Since we know that the

light can only be produced by the series of alternations both phases must exist to make light apparent. Disconnect either pole of a battery and it is useless. Snap off the switch, the light is gone; where is the electricity? Because darkness ensues in the room, is light absent from the universe? And remember that, to us, the manifestation of electricity as a mode of house-lighting depends upon our sense of sight; thus we bring our own illusions into the matter.

We think of electricity as something constant and apparently unlimited in quantity but in considering what produces an electric light we do not always apply the same principle to ourselves and to all creatures. Yet, "Light is Life and both are Electricity." We say the light is *caused* by Electricity, not by "an electricity" or by the "god of electricity;" electricity *is* the light and the light *is* electricity in manifestation. When the conditions are provided the light appears; it is not necessary for the light to pray to electricity to illumine it. And the conditions to be provided exist potentially because the existence of light, or electricity, makes necessary such conditions—*Cause and Effect are one.* If we can see that such things are true in the operation of the Law of action and reaction which makes the light in our room possible, can we see them in all forms in which Life exists—in all forms? And can we see them in ourselves, or rather in our SELF, in which the one universal Cause and Effect is made manifest to us—the God within?

It is futile for a human being to consider himself as separate from the source of his being—or from Being (or Be-ness) itself. Possibly because the words "source" and "origin" indicate beginning, their use in such connection has helped to perpetuate false ideas. And perhaps because of this, and the advantage taken of our child-minds by priestly cunning, we have so long looked for the cause of Law outside of Law.

Cause and Effect are one, in endless chain, one with space itself. Life is the Cause and Life is the effect. A series of causes and effects is a cycle. Each cycle leads to other cycles. Change is the order of endless progress. And change can only be perceived by that which does not change. This is Karma in the abstract. The consideration of Karma in the concrete depends, for its intelligent perception, upon the recognition of Life as Law, and the relation of all lives to the One Life.

"ARE THE BOOKS TRUE?"

> For now, at the threshold, a mistake can be corrected. But carry it on with you and it will grow and come to fruition, or else you must suffer bitterly in its destruction—*Light on the Path.*

THEOSOPHISTS may be rather sharply divided into three classes. The great majority see in the philosophy simply a light by which to live honestly in doing rightly by their fellow-men; their rewards consist in mental peace and hope. To them it is simply a superior religion of high moral appeal, personally verifiable in some measure, and free from the irrationalities of other beliefs.

Some few are fired—not romantically and "mystically"—but in sober earnest, with the feeling that in some life or other the Path must be climbed *all* the way, and they begin definitely to reflect as they go, upon the requirements of this Way, and what effect their daily actions may be having upon that as yet nebulous prospect.

Fewer still among these few, are those whose live determination is to go, here and now, just as far as it is in them to go. It seems to them not impossible that the Voice of the Masters is even yet to be heard in this workaday world by an ear sufficiently attuned; and that their very own auditory apparatus may by sufficient refinement be made receptive to the necessary range of vibration. It is to these last only that the Great Books become other than interesting maps of territory unvisited.

How many are deterred from becoming of this last class by fantastic popular ideas of impossible austerities, impractical severances from prosaic duties and the like, may not be guessed. For while the attainment of full Discipleship is without exception the most difficult task a man can undertake, it is nevertheless true that the difficulties are measured by the capacities of *his own* nature, and not by the imagined terrors of what others may have encountered or be encountering. It is now the Era of Western Occultism; and high time that Western minds threw off the fantastic pseudo-Oriental atmosphere with which they have invested the "small old path that leads far away." The Path is inward and not outward; and though the man of one race cannot prevision its topography as portrayed in the imagery of another—or even in that of his own kind—he will be quick enough to see what was being alluded to in the books *after* he passes the successive chasms, pinnacles, and perils depicted.

The man of Western race is apt to find *Light on the Path* preëminently the Key of Keys in the practical things of his task. But, no more than any other of the guide-books, can *Light on the Path* usually be understood except by *reading backward;* that is, read from the beginning up to where the reader now stands, having traversed in personal experience some few of its pages. The man who merely *thinks* that he desires to win his way to *Masters,* will be, usually unconsciously to himself, turned off the course by his preliminary experiences—often by the mere difference between the reality of the Path and what he has *imagined* it to be. Without, most likely, ever having understood a word of such a book, he will find a multiplicity of *other* paths, well-advertised and purporting guidance to the same goal, ready to his credulous foot.

But he whose desire is of other stuff, will enter upon a way unmanifest whose seemingly anomalous happenings may for a long time constitute an almost complete puzzle to him. The ways of his life, his inner and outer circumstances, will alter, often violently; but belike in no manner that will make either sense or justice to his mind. He will find on his road new discomforts and new joys a-plenty, perhaps; but they will not seem to him much other than what might happen to almost anyone. Yet the time will come, maybe after a great space, when he will sense the weaving of a warp and woof out of his life, and the lives of companions in the chosen work. He will sense dimly the colors and contours of that pattern, and his mind will flash back over the events of the years to reveal whole concatenations of relationships, often among events then unnoticed. He will see the growth of gigantic results out of seemingly insignificant actions. And he then will understand that the *spiritual import* of events has little to do with what its surface importance seems to anyone. He will note times that trials shaking the foundation of his consciousness had a foregone successful conclusion; that damnation, barely escaped more than once, hung upon word or deed to which no thought was given; times when salvation was snatched by the narrowest of margins, through no victory of will, but by the force of beneficent habits formed in following the philosophy.

He will find that many a time his fate was menaced wholly, while friends stood by potent to save, yet hand and tongue bound by inexorable Karma, until his own inwardness won or lost the day. He will find that time and times again seemingly stupid and inept impediments tossed in his road were highway signs. He will find that some of those who most softly rubbed against his flattered

sides were themselves his trials most dangerous, and that in his "surest" moments he least knew friends from foes. He will awake startled to find that every event since his day of self-consecration has had its appointed place as a question in a continuing soul-examination which sought out the most recondite nooks and crannies of his nature.

And now fully alive where he before slept, he sees the future in the light of a revealed past, like a lost child suddenly noting the real nature of the packing wolves he had thought to be sheep. Relating past experience in proper order, and coming upon some few quite new ones, he finds about him the half-heard sweep of sable demon-wings, the half-seen bursts of glory ineffable. He feels the drive of a mighty unseen conflict in which he has been a minor pawn, his thin salvation from disaster only his half-fledged virtues.

He knows now, that in lack of a better, he is in danger of being admitted to the ranks of old scarred fighters to whom his training has been a burden and his strength their weakest link, not unlikely the enemies' chiefest hope. In this time of education he can take no more solace of self-deceit, knowing himself to be, however strong in the world of men, much otherwise in the world unseen. Disdaining help in past times, now he would fain have more of it than he will ever get. Bitter as gall is the knowledge that for gaining full wisdom he has had time more than enough; opportunity in surplus, and of instruction all that his ear would hear.

It is at this time that the gray ghosts of might-have-beens, the shades of deeds still-born from the womb of opportunity, the lusty leers of full-blown sins, throng his sleep, their legs played among by the little gibbering spooks of wasted hours and careless days, words unguarded and thoughts unmeasured. His back knows the ache of past burdens uncarried; his palms every blister raised on patient hands that labored in his untended fields. Never mind how his outward deeds may shine to others; it is his own stern soul he faces now, with its unsparing appraisal of the gulf between potency and accomplishment, appearance and attainment, power and pretense.

If any man would walk less painfully, then let him bear momently in mind from the first, this simple thing—*the Books are true.*

STUDIES IN KARMA

VIII

The God-Idea

SOME time since, a scientist set forth a list of popular beliefs, each of which, in his estimation, was a wholly baseless superstition. The results of a questionnaire, showing that the great majority of teachers and educators hold one or more—in most cases the majority—of these beliefs, he sadly published as portending no good for a humanity thus incurably backward-minded. This list, published in a medium having a circulation of many millions, dared to include, and did include without exciting much opposition, the idea of a "God," or the equivalent thereof. It is significant of the rationalistic trend of the times. In point of fact, what conceivable ratiocination could ever originate or support the idea of "God" as known to Christendom?

This "God" is an all-wise creator. Where in Nature unaided is found any *perfectly* regulated process? "God" is all-merciful. Where in Nature is to be found a law of "mercy" as understood by men? A Nature which exhibits in all her parts veritable museums of torture-apparatus applied indiscriminately to the pure, the good, the foul and the ferocious?

"God" is omnipotent; yet when and where in history has "He" ever manifested himself such? Where anywhere is there a manifestation of *complete* good, of *complete* evil; of *complete* wisdom, of *complete* ignorance? Thus not even is there evidence of a God of perfect evil any more than of perfect good; and the Persian Yezidis, more logical than we in that they pray to Satan, who otherwise may injure them, rather than to God, who being good will injure them in no case, have no more factual evidence of omnipotent evil than their Christian contemporaries of omnipotent good.

Everywhere the face of things presents a double expression of mixed good and evil; mixed knowledge and ignorance; partial expressions and incompletenesses, mixtures and contradictions everywhere, of which human nature and human history are fitting phases and manifestations. Yet in the heart of man everywhere is embedded, not to be expunged by reason or experience, a yearning faith in perfection; an enthroned and enshrined ideal of the soul, so powerful that in despite of all it creates new images of perfection and completeness as fast as the old are destroyed. These images

in every time and clime are given the name of "God" or the equivalent thereof; and this Protean deity has lived in the heart of man throughout history in spite of all experience racial or individual; in its defense men are impregnable to every weapon, deaf to every argument, blind to every fact. What other can it be than the expression of an idea, or a perception, which is no acquired, reasoned, or imposed thing, but is an integral part of Soul and essential to the existence thereof? What is this basic idea?

Certainly the putting together of millions of its expressions will give us no understanding of its ancient reality; because it exists in every form, from the horned and hoofed terror of the poor savage up to the "Unconscious;" the "Unknowable" the "First Cause," and the "Causeless Cause" of the philosopher.

In the low-minded it takes on the characteristic of sheer brute power; in those of higher thought, this power is mellowed to the might of wisdom, of beneficence and justice. *Power* in every case; the power of matter ranging to the power of spirit according to comprehension; but every time the nature of that power is to be unlimited; material Omnipotence in the brutish ideal graduates to Omniscience in the mind of the worshipper of intellect; to Compassion Absolute in the devotionally minded. In all, the reaching out is to the limitless, the uncircumscribed.

Now if anything in psychology is objective fact, it is that imagination cannot burn without the fuel of memory, though that memory need not be conscious. Whence then springs this aspiration to boundlessness in all, from high to low, boundlessness regardless of whether the space of it be filled with the imaginings of brute satiety or the formless and unformable intuition of the Ineffable? Has any man had such experience, encountered in the flesh such a Being? Whence this Memory?

It is the memory of his former Self in every man; memory of the ages, of the Nirvanas of long-past Manvantaras, during which the Gods who are the Egos of men existed in free-ranging mastery of the matter which environed them; of existence where the wish was the fact because Will was not separate from Substance, and Power was delimited only by the sweep of Imagination!

Thus in these days when the Cosmic Will of Man is drawn down to pin-point concentration upon its own creations, enslaving itself, still remains the memory of unclogged Power. But Man, identifying his individuality with this microscopic mind and still more microscopic body, is wholly unable to conceive *himself* as the mighty Being of the elder times. The memory he cannot lose; of his pres-

ent petty frame he cannot make a fit container thereof; hence, the giant shadow of God and Gods thrown outside himself upon the uncomprehended screens of matter!

Again, it is Memory of victory over similar limitations, similar strivings through ages unto omnipotent fulfilments in other, long-mastered spheres of matter, which urges him ever on to make again of the matter of a world the pliant fabric of his own body, re-acquiring Omnipotence on higher spirals. For what human being, regardless of achievement, ever was satisfied, ever found fulfilment in the achieved dream? The Ego of man, essence of the Eternal, never can be satisfied with the bounded; limited to the bounded by his present petty comprehension, he nevertheless transcends its borders every time that he reaches them.

How profoundly the God-Idea contains within itself the Karma of the race and of the individual; how inseparably this idea is interwoven and interblended with our idea of Self, as effect is wrapped up in cause; how the God-Idea arose, persisted through all vicissitudes and mutations of the Intellectual man in the immense eras passed since the later Third Race; how it is destined to be transformed and restored to the pristine glory of the Divine man by the self-redeemed Humanity of the coming race and races—all this is contained and implied in the mission and the message of H. P. Blavatsky. The Theosophist of to-day, imbued with the vital impulse of her work, may read that future in the statement on page 446 of the second volume of her *Secret Doctrine,* as he may read the past in other statements contained in the same book.

For the benefit of students not conversant with all the varied contents of *The Secret Doctrine,* two or three quotations on the Karma connected with the God-Idea may prove useful. On pages 272 to 274 of the second volume she writes of our own past when we constituted the Egos of the later Third Race:

> ... the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by be-

> coming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans. . . .
>
> It was the Atlanteans . . . who became the first "Sacrificers" to the *god of matter*. . . . That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. . . . Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal god.

Bearing this in mind, even the least patient Theosophist will better understand present-day limitations of the race which impose iron barriers on the efforts of the Master of Wisdom and the philanthropist alike to re-arouse the "Fallen Angels" now become Humanity itself. She speaks of this on pages 326 and 327 of volume one:

> The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind on a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries*, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise—outside such initiation—for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained.

From this, the Theosophist may see that the source of present-day failures, in the Movement and among individual students, is the prime failure to see the inseparable bond between study and conduct, between the great First Object of Universal Brotherhood and the recorded teachings of Theosophy—and so seeing, set himself to work to destroy in himself the *cause* of both past and present evils. This is set out with great clarity and force on page

644 of the first volume:

> Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence."
>
> This state will last till man's spiritual intuitions are fully opened, . . . ; until we begin acting from *within*, instead of ever following impulses from *without;* namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name.

THE "COIL OF KARMA"

Question: If another by altruistic service benefits one, is not such action vicarious and inconsistent with Karma?

Answer: A common error, which arises from incompletely viewing the doctrine of Karma, is the idea that we interfere with Karma when we benefit another. The question is equally applicable to the doing of any injury to another. It cuts both ways; so we might as well ask if it is not inconsistent with the law and vicarious for one to do any evil act which results harmfully to a fellow creature. In neither case is there vicarious atonement or interference. If we can do good to our fellows, that is their good Karma and ours also; if we have the opportunity to thus confer benefits and refuse to do so, then that is our bad Karma in that we neglected a chance to help another. The Masters once wrote that we should not be thinking on our good or bad Karma, but should do our duty on every hand and at every opportunity, unmindful of what may result to us. It is only a curious kind of conceit, which seems to be the product of nineteenth century civilization, that causes us to falsely imagine that we, weak and ignorant human beings, can interfere with Karma or be vicarious atoners for others. We are all bound up together in one coil of Karma and should ever strive by good acts, good thoughts and high aspirations, to lift a little of the world's heavy Karma, of which our own is a part. Indeed, no man has any Karma of his own unshared by others; we share each one in the common Karma, and the sooner we perceive this and act accordingly the better it will be for us and for the world.—*W.Q.J.*

THE FIRST FUNDAMENTAL

MAN in his long and painful descent into matter, found himself in a world of amazing and bewildering manifestations. His recently endowed mind, in the age-long process of awakening, attempted to explain the mysteries with which he found himself surrounded. He never lost sight of a profound intuitive belief that all forms and forces around him are manifestations of an intelligence, similar to and even vaguely identical with his own, and which he might contact. This belief was, and is, the guiding star of his whole evolution. Dimly realizing that Intelligence is the ruling power, he attempted to reach the Mind controlling the storm, the volcano, the waterfall, the growth of his crops, the safety of his journey, the health of his family, and all events in his life, his efforts crystallizing by long usage into various forms of religion which personified all the numerous phases of nature. His primitive simple faith in a divine Intelligence became a worship of everything mysterious and dangerous, and degenerated into a worship of stones and sticks, crocodiles, snakes, cows or other beasts. By another step, he became the unthinking victim of the priest, who claimed knowledge of the mysterious forces, and power of conciliating the awful beings controlling them. One more step brought the custom of sacrifice and belief in the need of a mediator—the greatest burden to the mind of man.

However, as always in a crisis in human evolution, his elder brothers came to his aid, and when his mind was totally bound by tradition, when the letter took the place of the law, when his relation to his gods was one controlled by fear, still faintly and dimly glowed the simpler archaic teaching that he was closely related to the Cause of his being.

Like the frail silken thread that led Theseus safely through the mazes of the Minotaur's Labyrinth and permitted him to overcome the horrible monster, and to escape to light and liberty and love, so the mind of man never completely lost the truth, and while wandering seemingly lost in the mazes of idolatry and priestcraft, yet was he slowly and surely finding his way to the light and safety. As his mental powers developed, the form of his religion became less material, his idea of Deity became less material and was endowed with the highest mental and spiritual powers of which he could conceive, liberally mixed with most of man's lower qualities. Then we find him adoring mental idols and a personal God, capable of

all man's generous and charitable motives, as also of dreadful anger and vengeance.

As man solved the mysteries of matter, learned to recognize and obey its laws, accomplished its conquest, he gained respect for his own mind and correspondingly lost faith in priestcraft and in tradition, even including belief in the Deity for which they were unworthy symbols. Many great thinkers became completely materialistic, claiming mind as an emanation of matter.

Again the glimmerings of truth pierced the fogs of materialism and many now living saw teachers who doubted the existence of Deity, contemporary with others claiming that God is Mind, Intelligence and principle, some in their confusion going so far as to positively deny the existence of matter.

Theosophy returns to the fundamental proposition: "An Omnipresent, Eternal, Boundless Principle" beyond human comprehension and expression, a universal Intelligence pervading all space, all matter, all form. We as individuals are sparks of this Original Cause, and contain within our being, potentialities beyond our ability to comprehend. This omnipresent principle by which all forms exist and all forces operate, transcends the power of human thought and human expression. By way of comparison we may use the idea of Space which is all pervasive and limitless, including all manifestation.

This belief is of value to seekers after truth, for it places us in a world of Law, of cause and effect, of action and consequent reaction, and we are free from the terror of trying to conciliate a God, who, if we plead abjectly enough, and sacrifice to, to a great enough extent, will grant our desires, whether or not we have deserved them. We are not only ourselves free from the bonds of mental idolatry, but we recognize the divinity in all forms. A belief in a common brotherhood, a common journey toward a common goal, directs our relation to our fellow man. The belief that every cause has a corresponding effect helps us to control our wayward desires, and we thus can work in harmony with the plan of Evolution, of which we find ourselves a part, and which includes our weakest brother.

YOUTH-COMPANIONS' FORUM

CAN *you illustrate for me the disinction between intelligence and intellect?*

(*a*) Intelligence is evident in all forms of life. The minerals have intelligence enough to act according to their own natures; they can combine or refuse to combine with other elements, but always with an unvarying precision. Plants too show an intelligence according to their kind, and animals even more so. Man with all seven principles present, albeit undeveloped, in him has the power of reason. This is the lower aspect of Manas which becomes dual in nature when attached to a body. The higher aspect is intuition. Mr. Judge says:

> The lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma*. (*Ocean of Theosophy*, page 54).

(*b*) Intelligence and intellect are two aspects of the same principle: mind. Intelligence is more intimately related with man's higher nature and intellect with his lower nature. By intellect we can discriminate between truth and error, but intelligence is necessary to evaluate. That is, intelligence includes moral discernment while intellect does not. This can be seen clearly to link up with the lighting up of manas, or self-consciousness. Up to the point of self-consciousness, all there is of mind is instinct, or collective intelligence. When a being has the self-conscious power of choice, he needs a right basis for his choosing and so his capacity for intelligence develops. It can be seen that the world today stresses intellect too much and intelligence too little. We have gone as far as we can with intellect and need to use our intelligence. The awakening of intelligence in society as a whole would necessitate the reorganization of our educational systems, since education is based on "the intellectual enterprise," and is not able to develop and measure achievements of the intelligence.

(*a*) *If one has the bad Karma to be intimately associated with people that he almost hates, how can he work off that Karma?*

Hates are as strong an attraction as love. The only way in which you can rid yourself of such feelings is to stop hating—easier said

than done, you think, but try it once. Often a person impresses us disagreeably at first for whom we later have a strong liking. Most hates are caused by little irritations which we nurse along until we have a good healthy feeling of dislike. Perhaps the hate is carried over from some previous incarnation when we hurt that person or he hurt us. The only thing to do is to try to be impersonal and remember that we are all forms of the same One Life. This is the idea which one much wiser than we dwelt upon to remind himself of the fundamental identity of all:

> I am not separate from anything. "I am that which is." That is, I am Brahma, and Brahma is everything. But being in an illusionary world, I am surrounded by certain appearances that seem to make me separate. So I will proceed to mentally state and accept that I am all these illusions. I am my friends,—and then I went to them in general and in particular. I am my enemies; then I felt them all. I am the poor and the wicked; I am the ignorant. . . . But shall I not take heart, even when a dear friend deserts me and stabs me deep, when I know that he is myself? (*Letters That Have Helped Me*, pages 18-19).

(*b*) It is perhaps wrong to attribute to Karma either goodness or badness, since it is just, and anything that is just, is good, even though unpleasant. A strong feeling between two people, whether it be love or hate, causes them to be thrown into contact with each other. The way to "work out the Karma" is to live a life of brotherhood. This would necessitate our examining our own nature. With the basis of brotherhood for our actions, feelings would become unimportant, and the problem would be changed to "How can I help this person?"

Would you say that there is any bad Karma connected with houses and people where there has been much quarreling or deaths by violence?

Quarreling, or violence of any sort, eventually rebounds on the being who engendered such actions, but in the process the life all about us is affected. There must be some effect upon the various kingdoms and the elementals. Most of us are too thick-skinned to be affected by the "feel" of a place, but sensitive people can tell if there has been violence or bloodshed in a house. Thoughts are potent, the forerunners of all our deeds, and they affect life about us. The story of the boy who so affected the brush growing beside the path that fifty years later the effect was noticeable is a good illustration. We must see that we all, being the same in kind and

differing only in degree, are responsible to everything we contact—our every act either helping or hindering the progress of all.

What is the difference, if any, between a good man and a spiritual man?

A man who stays reasonably within the law, who perhaps attends a church, and upholds the policies of various organizations, is a good friend, and does not make anyone dislike him too much, might be called a "good man." But at that he might be weak-willed and follow the crowd, sliding through life with a minimum of responsibility. Unselfish he may be, but at best he acts from the basis of unenlightened unselfishness. But a *Spiritual* man acts from the basis of *enlightened* unselfishness. He consciously directs his life from a basis of universal brotherhood, and accepts all that happens to him as the just reaping of what he has sown. This type of life is a battle royal, for the kingdom of heaven must be taken by storm. The spiritual man acts in harmony with the rest of life because he has wisdom; the good man wants to, but his perceptions are limited by his ignorance.

In this vast world depression, why do not Masters provide some way out, since what would save one nation would also save all?

It really would not help matters any to have a brief respite from the affliction which seems to be upon the world. Men would only fall into the slough that much farther. Obviously, wrong thinking and living have created this condition, and only changes in men's hearts and lives can affect a change in outer conditions. We got ourselves into this, and who better can get us out? Only by working out our own Karma do we gain knowledge. The Masters know this and do not interfere with inevitable reactions such as this depression. Our Karma determines the kind of help we shall receive. It is indeed probable that the Masters are helping as much as they can. They have worked through minds they could reach before in other crises, so why assume that They are not doing it now? One of them said:

> "We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents." (*Ocean of Theosophy*, page 5-6).

PROPHECIES AND FOREBODINGS

THE back of the much-enduring camel of "coincidence" has long since been broken by the multiplicity of proofs of a prophetic faculty distributed throughout mankind. In fact thousands of persons have these experiences, who are precluded from publishing them for reasons of prudence. They require no "supernatural" or "magical" explanation; in fact there have already been plenty of scientific theories and formulas developed which would supply the necessary explanations were they to be considered in the light of the Theosophical doctrines as to the *true* nature of matter, mind, time and space.

> Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past." No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and

> space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there. (*Secret Doctrine*, 1888, I, 37).

A prosaic *locale*, namely a schoolroom during class, was the scene for an incident which, though only one of many, is sufficient to wipe out once and for all every materialistic theory of the nature of life and matter. A boy of fifteen, Salvatore Piazza, had a "vision" which informed him that he was to die in ninety days. Fortunately for the record, he made this known to his family—who of course did not believe it until the boy's death occurred on the day and hour foretold. (*Los Angeles Times*, Dec. 8, 1929).

Medical science has developed an "explanation" for this type of prophecy; it is that the "subconscious mind" (or "unconscious consciousness," which is the literal translation) is acutely aware of the bodily processes, and signals approaching dissolution in some symbolic manner to the "conscious" mind. This leaves the matter just where it was before. What is this "unconscious consciousness" possessed of perceptions and intelligence almost supernatural in comparison with the ordinary faculties of the brightest genius, and yet which is totally oblivious of the most important concerns of the normal individual? If it functions in this manner with some, why not with all? If it so happens as often as it does, why not more often still? This idea loses its last shred of validity as an inclusive explanation in the face of innumerable incidents which have no physiological aspect in the constitution of the prophet, one of the most prominent cases being that of Lincoln, who was subject to prophetic dreams.

According to the Press of Aug. 11, 1929, a Mrs. Dodd, who had been ill for some time, dreamed that she and her brother died at the same hour. They did not die at the same hour, but they did die on the same day.

On Aug. 1, 1931, Mr. Harry R. Armstrong, an iron manufacturer, set out for the shore at Laguna Beach, California. His wife "had a feeling" that something might happen to him, and begged him to be careful. Half an hour later, hearing the sirens announcing an accident at the beach, she called her son, asking him to hurry there, where he would find her husband dead. It was true.

According to the Press, Nov. 24, 1930, shipping in San Francisco Bay was visited by a manifestation of "corpse candles," or illusionary flames of a weird purple color, which burn at the ends of masts and spars. They are, physically, a manifestation of atmos-

pheric electricity, but old sailors regard them as evil omens; pointing out that the last time they burned was in April, 1906, just before the San Francisco earthquake.

On November 14th of the same year, the apparition of a man in armor was seen floating above the heads of dancers in the Concert Garden Opera House, London. There seems no doubt that something peculiar was seen, as it affected the orchestra conductor, Darewski, so that he dropped his baton and stopped the music. Members of the orchestra claimed to see the same figure. Darewski regarded it as an omen of disaster. It may easily have been the result of some tune putting the orchestra astrally *en rapport* with an old form embedded in the "astral light" of the vicinity.

Almost anything queer is apt to be regarded as an "evil omen" in the prevailing state of the public mind, but the "corpse candles," being a meteorological phenomenon, would seem even less likely to be an "omen." The fact is, however, that the flowing invisible currents of Nature form a continuance with the mind and will of man; and humanity has ever before it an unavoidable *via dolorosa* of the effects of acts which at any given time have passed beyond recall. All these things necessarily affect the whole of nature, and their imprints can be read on her face by the wise.

Fear of Evil

Question: Would a Theosophist fear to do evil on account of the bad Karma coming to himself?

Answer: He would fear to do evil, not because of the bad Karma that would come to him, but because he knows better than to do evil. He knows only to do good, and if he does evil he must necessarily fear, for the consequences are sure, and the fact is before him that the evil is not only at his own expense, personally considered, but must reproduce itself upon other unsuspecting persons who are inclined that way. Was it not Jesus who said, "As ye mete unto others, so shall it be meted unto you, so measured unto you again, heaped up, pressed down and running over." If we are Theosophists, then we know how to count the cost, and we are able to figure up beforehand the compound interest that goes with evil actions. Nor, on the other hand, should we be looking for protection for ourselves against evil doing, but so think and act that no protection is needed; nothing but right can touch us if *we* think right, act right, and feel right. Wrong comes to us in no other way than by our thinking evilly and selfishly.—*R. C.*

UNITY

AMONG the many definitions of Theosophy is found the description—"a philosophy of unity." The unity in essence of all things and beings is declared and repeated throughout Theosophical teachings. It is first postulated as one of the fundamental propositions; considerations are suggested to show its reasonableness and a challenge is issued to find a single exception to the universal application of the principle of unity. This one Life Principle which constitutes our unity is said to be everywhere present, in vessels of honor as in vessels of dishonor—even in the ashes of one's cigar—yet, nowhere in the teachings is this one Life Principle, this God, Deity, Life, the Self of all, conclusively demonstrated to the human mind.

Herein Theosophy differs from every so-called science. The propositions or principles of all sciences including mathematics—the most nearly exact—can be, and can only be, demonstrated objectively. The application of Theosophical principles can be demonstrated objectively and in such manner as to prove the application universal and without exception. The realization of unity can never be shown objectively since that which is capable of realizing it is more than merely objective; thus we may never hope to see God face to face as human beings so see each other. Science, ignoring the spiritual aspect, can give no logical reasons for things as they are, as they have been or as they will be. Religion, considering the spiritual and the material as separate departments, can neither aid science nor be aided by it.

The *realization* of unity is not to be found in the teachings of Theosophy, but a start in that direction may be made through the use of those teachings. If we take the Unity of Life as a proposition for consideration, the very first thing we discover is that it cannot be omitted from any consideration. We find that in order to know deity in ourselves, we must also know it in all other creatures; further we must know that it is the *same* life or consciousness in all beings from ant to man and beyond, not the same *degree* of life or consciousness. Theosophy deals with (to us) hidden causes and manifest effects, but if we can see the universal application of life and law in all objects, we should be ready to use as a proposition the universality of a noumenon for every phenomenon, which is to say, "Life sustains all forms requiring life," and, "Every form in every kingdom of nature is an expression of a degree of con-

sciousness."

It is the nature of the Self to make itself known to those who seek it through their higher nature, which is the Self. But as we are human beings, each like the other both in essence and in form, it will not suffice for each one of us to search for the Self in any one of our aspects. "I am the brightness in the fire, the wisdom of the wise and the strength of the strong," refers neither to a certain fire, a strong man or a wise man in the personal aspects of any of these. The Self is the Causeless Cause of all aspects. So, "All that a man can know of the Supreme is what he knows in himself, through himself and by himself," may be understood as breaking down the idea of deity existing in any being who is different in essence from ourselves.

Theosophists do not pray to an outside God since there is none such, but it must be remembered that those who sincerely and unselfishly petition such an imaginary God are engaged in the same search for the Self as is the Theosophist. Neither man is in any way essentially different from the other; in both are unity of life, unity of form, unity of aspiration. That which remains to be added is unity of discrimination, leading to unity of spiritual knowledge; but this is a unity of potentiality, marked by a difference in degree of attainment. Motive and degree of effort will bring about results in time and place.

From the text-books of the sciences to the bibles of various religions we find the same law preached—that a given amount of energy expended will produce a proportionate result wherever applied. Force is impartial and may be used for good or evil purposes. If one is *devoted* to any cause, he will expend a great deal of energy for the sake of that cause and learn many things, accomplishing many desires by so doing. Whether or not we employ discrimination in our devotion depends upon the extent of our recognition of the Self. Unless and until we are able to use discrimination we can obtain our desires, but—

> "The worldly hope men set their hearts upon
> Turns ashes, or it prospers, and anon,
> Like snow upon the desert's dusty face,
> Lighting a little hour or two, is gone."

We know that this is true of the ordinary or extraordinary attainments of ordinary men. The pursuit of happiness, wealth, love, political power, is fascinating; but possession soon removes the zest. Heaven (devachan) itself is, fortunately, a transitory illusion, but here again we are united in our various pursuits of what

heaven means to each of us. Precisely in our analysis of what things mean to us do we become united in discrimination. The things that are real are those which mean the most to us, because we too are real. Few of us know this, and yet the entire universe exists that we may learn it.

To ascribe qualities that partake of the nature of reality to things that are unreal is to be religious, but even in the blind devotees of blind religion the search for and worship of the ideal is through that same spiritual essence that constitutes our reality—and our unity. "In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone. But the reward of such short-sighted men is temporary. Those who worship the Gods go to the Gods, and those who worship me come unto me."

By the Unitary process of evolution the unity of realization is brought about. Each one of us is a link somewhere in the endless chain of being. A chain does not exist in order that any of its individual links may be used, but the sum total of all links, dependent upon each other, is what makes the chain. Theosophy *is* a philosophy of unity.

The Basis of Unity

It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealisable, yet the one self-existing reality; truly, "a chaos to the sense, a Kosmos to the reason." Its one absolute attribute; which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath," which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.—*S.D. I, p. 2.*

ARMORIAL AND BALLISTIC

SO encrusted upon us is the casing of matter, that we automatically regard thought as effective only insofar as it directs material action, such as the spoken and written word. In point of fact it is the power of thought which is primordial and primary, giving rise to matter; and all the solidity which matter has to our senses is due to the dynamic power of thought and feeling which have been put into it by ourselves during æons past. That thought and feeling, returning now upon their creators, who have bled their spiritual vitality white in the process of putting them forth—*the infernal sacrifice*—now present an impenetrable front to us. The Mahatma is what He is because He has "rescued his adeptship" from matter. That is, at some time in his past incarnations He has recognized, however dimly, the truth of this thing. He has seen it, and in seeing realized that the way back to the region of power lies in fortifying and expanding the small island of unceded might still remaining in his own brain. Taking advantage of his rulership of this fortress, any man may add indefinitely to his domain, even though little by very little, until he again rules the universe of matter instead of being imprisoned in it. If we allow ourselves to sit feebly among the ruins of our former power, the forces of matter will continue to encroach; they will constrict still further our area of consciousness, drawing forth from us ever more mental vitality.

Most are already at the point where, if we are not to meet complete defeat, we must once and for all stop the encroachment by building strong walls about our consciousness. And that being done, the areas must be expanded with what speed may be, but without relaxation. The stones of those defensive-offensive walls shall be clear, strongly vitalized, steadily held thoughts with an object in view. Their mortar must be *faith in the power of thought;* not the "faith" of the religionist, but faith of that sort by which a man knows without ratiocination that he can move his muscles, and without which he is a paralytic.

We think of the power of thought as dependent for effect upon the physical action which it sets in motion. On the contrary, the physical act, good or bad, is simply the measure of thought intensity. The man who murders is worse than the man who only *thinks* murder, not because of the physical fact of the murder, but because the physical act is the barometer of a greater malevolence of

thought. If the thinker of murder is a man of more intense feelings, a more effective creator of mental pictures, in all probability he is worse in fact as well as in thought, since he may inspire murder in hundreds of hearts, where the feeble-minded killer, whose imaginings fall limply at his feet, as it were, may pro-create them only through the benevolent intervention of the newspapers. This is a power which nowadays is most effectively employed under the impulse of those desires which excite the clearest mental images in the passion-ridden race of today. In the thousand and one selfish cults whose object is personal benefit of one kind or another, it is redeemed from unmitigated black magic only by the infantile ineffectiveness of the mental powers of their devotees. And there is a growing number of reincarnating Atlanteans whose mental powers for evil are not so ineffective.

Knowing that the only power of the White Adept, of the Nirmanakaya, is the power of thought, and yet that He can through it sway men and nations far more than any of our statesmen; knowing moreover that every man who runs the evolutionary race successfully must acquire such use of that power—why should not the true Theosophist set about *practically* to use it in behalf of his cause?

There are great difficulties in the way; yet they are all difficulties such as any man can meet and conquer within himself. First of all, to acquire the aforesaid *faith;* this can only be done by a progressive purification of the brain, so that the priority of thought as the power behind matter can be seen as a *fact,* not as a theory. Necessarily this follows constant dwelling upon Self as spiritual being, with refusal to indulge the material appetites and passions. With it must go an unremitting effort at control of the mind so that it can be placed at will upon a selected subject and kept there until the concentration is ended by deliberate intention. Next comes development of the power of *self-watchfulness,* so that no act of the day or night can pass under our scrutiny unnoted or unclassified as to moral motive and bearing. And with this, of course, goes a growing ability to hold the silver thread of meditation upon duty throughout all acts, leading finally to a state where acts are either performed from a clear motive of duty, or are "spotted" at once as delinquencies, fought against, and atoned for. These developments are simultaneous and interdependent; and when even a moderate amount of progress is made in them, the aspirant does not need to be told about the power of thought, or to hold to it theoretically; he *feels* it. He feels its outgoing power as definitely

as the marksman knows the recoil of his gun; he feels the tearing of the black foul curtains enshrouding the mind of humanity, before the thrust of his power, as objectively as a strong-armed swordsman feels the slitting of some bat-infested tapestry under his weapon.

And from time to time he will encounter startling experiences; having dwelt unremittingly upon some fitting line of thought, he will see it *objectively* manifest itself in his companions, his family, even in and among places of wider scope—not that he will always be able to distinguish *his* particular effort, for no man thinks *wholly* alone or originally. He is like a gunner who lays his cannon from the calculations, with skill and confidence, but without expectation of seeing the results; and then strolling unaware to the top of some eminence, beholds in full view the smoking ruins of the opposing fortress which he has devastated.

Now Theosophists as a body suffer largely from a sense of inferiority—though not being worse off than the masses; usually better, in fact. They find themselves often of seemingly poor worth, of restricted mental capacity and crippled by diffuseness of thought. The acquirement of such mental power—which they usually see manifested for material ends in great public figures, in discoverers and inventors—seems a far cry for them. But only the merest rudiment of intellectual power is prerequisite to laying that foundation of the whole structure which is devotion to a noble and selfless cause. And however limited our scope of intellect, we can think our thoughts, such as they are, with will, direction, and pertinacity. However few the thoughts our minds can contain, there is no limit to the accuracy with which we can sort them into selfish and selfless classifications, dealing with them accordingly.

The limitations from which many of us suffer are, if we but knew it, while resulting from past delinquencies, nevertheless the best of possible Karma for this life. There are many of us who must have had Theosophic pasts of much power and knowledge; the mere fact that we now find ourselves indissolubly part of that small band which, in the most critical of ages, alone knows and labors consciously for pure Theosophy, proves it. Where has that power and knowledge gone? *It has not gone.* It is presently covered up by protective disabilities Karmically brought on by misuse of it.

What, then, is the road to recovery? It is almost too simple for words. Whatever our incapacity, all that needs is self-search to discover in us those *real* moral and spiritual incapacities which make the mental ones a necessary shield and protection. Remove those, and who knows how soon the light may break? How suddenly might

fall one of those "veils" of which Mr. Judge spake?

As power grows, so grows responsibility, labor, and danger. Mental powers act instantaneously and automatically with the thought; their effect is bound up in the act. Once the thought is formed it is too late for regrets to avail. The lad playing with a popgun may bombard the scenery with impunity for himself and others. The gunner, wise enough to be entrusted with responsibilities, and who through some slight carelessness, a passing fit of anger, or intoxication by self-indulgence, sets off even a slightly erroneous angle on his arc, is like to find, when he mounts the hill, his own home, not the enemy fort, lying in ruins; and with the charred bones of his best-loved thereunder. Many of us who most bitterly complain of present incapacity and long for "adept powers," are, in our own small way, doing just this thing day by day; and had we eyes to look about us and see, would not have to be told of it.

But for apprentice gunners, and careless gunners temporarily reduced to the ranks, the proper angles have been laid down with accuracy and detail. We know, or ought to know, where and how. Follow them out by constant thought upon, and practice of the doctrines; by thorough and loyal performance of all duties; by all the sacrifice of which we are capable; by assiduous attendance and *attention* at all meetings, whether "interesting" or not; by hard study, self-discipline and unrelenting self-watchfulness; and some day we will find ourselves heir to the full use of the aiming sector.

Self-Judgment

Question: Who is to be the judge of a man's motives in what he feels and what he does?

Answer: The man himself. But he must forget himself if he is to judge truly. No judge can be impartial if he has any self-interest in his own decisions. So if we have any self-interest in our decisions we cannot judge our motives; we can only judge them aright when we seek nothing for ourselves. The best guide and the greatest protection any man can have is a firm desire to benefit humanity and seek nothing for himself.—*R. C.*

ON THE LOOKOUT

Unmitigated Degeneration?

Dr. Frederick Hoffman, statistician of an insurance periodical, is the gentleman to whom falls the annual unpleasant duty of recording our progress in certain phases of "civilization." To celebrate the remarkable year of 1931, already infamous to the present generation in many other respects, he contributes the following:

> The country's mounting homicide record has doubled during the past thirty years.
>
> Approximately 12,000 lives are thus sacrificed annually, at the average age of thirty-one.
>
> The consecutive record for thirty-one American cities, with a 25,000,000 population in 1931, shows a progressive rise in the homicide death-rate from 5.1 per 100,000 in 1900 to 8.5 in 1920, and 10.8 in 1931. . . .
>
> For the same period, Canada's rate was 1.6.
>
> The fifty-three leading cities of the world averaged 3.5.
>
> London had 0.8 and Liverpool 0.5. In other words, for every 109 homicides in the United States, London had eight, the Canadian cities sixteen, and the cities of the world, averaged, had thirty-five. . . . (*Literary Digest*, April 23, 1932).

Proposed Remedy.

Dr. Hoffman's proposed remedy would be as deadly as his figures. He proposes to legislate against the sale of firearms with as much severity as against drugs! The net result of which, as even a child should realize, would be the prompt disarming of all honest men, to the joy of the modern cult of Thuggee which we have raised among us by several decades of abject materialism. The results of "Prohibition" ought to tell the tale to anyone possessed of the usual quota of brain tissue.

What is to be the end of all this? The cause of it is not a simple matter. There are many energetic forces, symptomatic of a changing era and a "new order of the ages," which in themselves are not evil, but produce evil results when misunderstood and misapplied. The continued and augmenting force of the regenerated Theosophical Movement, with its inevitable upsetting of old ideas, potent though unseen, necessarily has its dark side for those who cannot or will not replace the restraints of superstition with the spiritual

self-guidance of enlightened understanding. The savages in our midst have lost their terror of the Voodoo God, Jehovah, and have received from their preceptors naught to replace him. What is to be expected?

Brief But Important!

From the *Los Angeles Times,* April 24, 1932:

> Scientists broadcast for the first time tonight what they believed was the sound of starlight.
>
> The beam of Venus was picked up from the eyepiece of a telescope by a photoelectric cell, amplified into a microphone and broadcast over a radio network. The sound resembled that of a sustained high note from a violin.
>
> The experiment was conducted in the general science laboratory of New York University by Prof. Albert Sheppard, assisted by Dr. E. E. Free.

From a letter written by the Mahatma K. H. to A. P. Sinnett in 1882:

> Science will *hear* sounds from certain planets before she *sees* them. This is a *prophecy*.

In the same letter the Mahatma speaks more fully of those planets:

> Not all of the Intra-Mercurial planets, nor yet those in the orbit of Neptune, are yet discovered, although they are strongly suspected. We know that such exist and where they exist; and that there are innumerable planets "burnt out" they say,—in *obscuration* we say;—planets in formation and not yet luminous, etc.

Some of them are inferentially discovered already by the weather cycle researches of H. P. Gillette and others. Theosophists are invited to watch events!

Stagnant Literature

Prince George, youngest living son of King George, remarks that many of the numerous novels which he peruses should be operated on for gangrene at a point approximately two-thirds of the way through. Evidently the Prince has not developed, as some have, a literary olfactory nerve enabling him to gauge the contents of a novel from the first few pages; or frequently from the title, the author's name, and particularly from the publisher's "blurbs." For instance, according to the new canon of criticism, the proper pronounciation of "f-i-l-t-h-y" is "fearless."

What "sickens"—to use Prince George's word—the ordinary decent public is not even the occasional blunt treatment of an indecent subject, but the wearisome spate of books whose authors never seem to think (or at any rate to write) of any other subject; of morbid works concerned with the lives and opinions of sexual degenerates, so degraded that they are of no importance even as warnings; and of pictures of violent, ugly passions which may manifest themselves in very exceptional circumstances, but which are certainly rare in common human experience.

It is no defense at all of this torrent of mud to say that sex interest plays a great part in life.

Manure plays a great and necessary part in the feeding of the human race; that is no argument for covering the walls of dining-room, drawing-room, and study with nothing but pictures of manure-heaps. (*Literary Digest*, April 23, 1932).

Perverted Talent and Taste

Sir Max Pemberton is of similar opinion and forthrightness of language, as quoted in the same number of the *Digest:*

While the theater may still be visited by the police for an indecency; while American film producers dance a fandango in the outer halls of adultery, the novelist boldly takes the plunge and defies all authority.

"Prosecute me," he says in effect, "and you will make my fortune. Stop my book because it deals with unnatural offenses, and the bookshops of the Continent will rejoice. Indeed, they will offer the volume beneath the flaming placard, "Banned in England."

So the garbage is cultivated with impunity. Long-haired people with vanishing voices tell us that is art. Beglassed maidens of ripe age and weight protest that we must write of "life as it is." The mirror among these is not held up to nature; it is held down. The ashes of the nether hell are turned with lantern and with muck-rake; and everywhere there is the reeking odor that revolts.

Sometimes I hear it urged, and with little justice, that women are chiefly responsible for these outrageous screeds. *Punch*, it is true, showed us an old gentleman handing a modern novel to his wife, and saying that it was very good, but that their daughter must not read it. "Too late," said the mother, "she wrote it."

In the main, tho there have been and are unpleasant exceptions, this class of book is the work of men whose pre-

> senting of Art and Art's necessities merely disgusts. They have no stories to tell, and so they go to the sewers. The police rarely interfere with them, and the booksellers tell you that they must sell something.

Sir Max, however, is unacquainted with the license permitted the American theatre, to say nothing of the "talkies." There are many popular productions, hailed in America as "art," which, stripped of a glittering surface smartness and a certain sinister attractiveness of expression, would be too much for the stomachs of the denizens of a Limehouse dive in England. There is an actual form of mass insanity on this subject in America.

GLUT

If for no other reason, the present fearful times are worth their sorrows for the desperately hard thinking to which they are putting people. That the thinking could have been done to much more advantage earlier, does not detract from its present value. *The London New Statesman and Nation* has given the Machine Age a new name—the "Age of Glut." As reported in *The Literary Digest,* Jan. 23, 1932:

> The present spectacle of famine and waste the world over is without parallel in the record of modern civilization.
>
> Lines of the workless stand outside free food and clothing stations in all great capitals.
>
> Millions of peasants walk barefoot in Central Europe, we are told, and in China millions are driven by hunger to the verge of cannibalism.
>
> But in Argentina and the United States, it is pointed out, they are burning wheat, in Brazil they are throwing coffee into the sea, in Hungary and in Roumania, grain is fodder for the pigs, and in Holland vegetables for which there is no market rot in immense quantities. . . .
>
> The result is the very thing we have aimed at—leisure, or, as we call it, unemployment.
>
> So grotesquely have we failed in the task of distribution, and so tragically have we neglected the arts of living—in distinction from the art of making a living—that this prodigious addition to the leisure of mankind is considered a monstrous evil, a "disease" to be cured by setting men to work. And in present conditions a monstrous evil it is.
>
> Yet unemployment is the ripe fruit of all the inventions of the last century, the object and the justification of every application of science to industry and agriculture. We are

even on the way to removing the obstacle which economists used to think insuperable.

Population, they thought, would always increase faster than production, so that we were doomed to eternal poverty. Today that devil, too, is in chains. Civilized peoples produce faster than they propagate. We have escaped the old dilemma of the niggardliness of nature and the fecundity of man.

The very oddest spectacle of all is presented by the economists, the doctors whom we are supposed to consult for guidance in these complex matters. The more orthodox of them—especially those who must fully recognize the folly of economic nationalism—seem to have turned away from any fruitful effort to consider the problem of this abundance. They have never tackled the economics of glut.

A New Economics

Liberation is along the line of a new economics, thinks the *Statesman*:

When the economists do face it, they will be forced to one general conclusion, however widely they may differ about its application. They will have to go far beyond their present denunciations of the follies of tariff barriers.

They will have to go beyond the point of admitting that a new generation can not forever be bound in the fetters of old indebtedness. They will have to agree that the only sane way of using the immense new wealth which modern science and machinery now offer is deliberately to organize its production and its distribution, not according to a theory of marginal profits, but according to human needs.

They can call themselves Socialists or not as they please—it will not matter. They will have innumerable tasks of organization to explore, and among them they will find it necessary to evolve a new basis of exchange; they may find gold a less suitable basis than a scientific price index.

If they abandon their self-imposed task of explaining why we must all be poor in the midst of plenty, and set to work to tell us how to make use of our wealth, they will find themselves for the first time speaking with real authority.

If they do not soon tackle their task, all the cranks and the inadequately trained people will do it for them. In which case we shall have another horrible mess.

It will certainly be done, because the human animal, stupid and individualistic as he is, will not be bamboozled forever. When he is driven too hard he will kick, and unless the economists turn their minds to the real problems of organiza-

tion they may find the world they theorize about kicked away for a fraud—which would be an excellent thing if there were not a grave danger that the new civilization which could take its place might be kicked away too.

The Way Out

Among the thinkers developed by the crisis, is Mr. David Lawrence, Editor of the *United States Daily,* a diary of governmental events. His diagnosis is accurate; his remedy true—but difficult:

> Scarcely had we turned the sod on Flanders field when the wake began. A decade of debauchery, such as the modern world has never seen, affected the lives of men, women, and children everywhere. The worship of gold begot a reckless indifference to all codes, corporate or personal, in an orgy of unrestrained sin.
>
> The State, . . . stood by, an accessory to the crimes of irresponsible individualism:
>
> Selfishness was enthroned in all its cruel majesty. To the faint cries: "This shall never happen again," and the suggestions of a league of peoples to organize mankind, there came the laughter of scorn as if the brotherhood of man had never been given the breath of a dominant religion nineteen hundred-odd years ago. And thus we developed our irresponsible individualism into a creed of self-centered nationalism.
>
> We ask: "When will the depression end; when will we recover our economic poise; what formula shall we use to bring business back?" believing still that by waving a magic wand we can set in motion the great forces of profitable business. Are we blind again to the greater necessity of a renaissance of human spirit, an awakening—a new attitude of mind among individuals as well as nations? . . .
>
> Could we but regard ourselves as interdependent, as nations that must trade with each other, that must lend to each other, that must trust one another, that must give and take in the spirit of reciprocal friendship, we would give courage to the faltering voices of statesmen who see the course we should traverse, but who are not emboldened yet by an enlightened public opinion to set their faces to the horizon that beckons them. . . .
>
> We can turn in these critical hours to the unconquerable spirit of our fathers, the faith that guided the destiny of human life through the dark ages of selfishness and greed in centuries past for, inevitably, the light of reason and con-

science that has been dimmed in a decade of irresponsible individualism must shine brightly once more as the new nationalism spreads good-will on earth—an enlightened nationalism, an intelligent nationalism, a helpful, kindly, and brotherly nationalism, which alone can mitigate and relieve the universal suffering of mankind. (*Literary Digest*, Jan. 22, 1932).

Paderewski's Opinion

Clemenceau, at the opening of the Versailles Peace Conference which he afterwards ruined, inquired "Who is this man Paderewski?" He was informed that Padereswski was the greatest pianist in the world, now Premier of Poland. "What a fall!" said Clemenceau. Apparently the "fall" did not affect the keenness of the musician's perceptions. Says Paderewski regarding present world-conditions:

> The vanity of the rich, the envy of the poor, and the greed of merchants in encouraging the poor to live beyond their means through the instalment system of buying. . . .
>
> The system of deferred payment is, I believe, one of the main roots of our economic disorder.
>
> It had its birth in the emphasis placed by the rich on a display of luxury. The poor longed to emulate this display.
>
> And merchants sought to make capital of this spirit of envy by encouraging customers to buy on the instalment plan.
>
> Thereupon people began mortgaging their whole lives.
>
> Their cars, their radios, their jewelry, even their clothes were bought on the instalment plan. It became a habit with them to live beyond their resources, and when the crisis came they were unable to meet their obligations.
>
> As a result, manufacturers who had been lured into overproduction suffered tremendous losses, and hundreds of factories collapsed the world over.
>
> Our standard of living had reached too high a level before the reaction set in. Families had accustomed themselves to luxuries they could not afford. Life was too complex.
>
> People who had fought and sacrificed for liberty had unconsciously allowed themselves to become enslaved in another way. They had become slaves to the artificial things of life—habits, conventions, and a lavish mode of living which they had come to believe indispensable to well-being...

> We must reconcile ourselves to what has happened and adjust ourselves to a new mode of living, one in which there is less luxury but more stability. Everywhere there has been a tendency to abandon the soil and flock to the cities.
>
> In time people may come to realize that the country offers a happier existence than complex city life. They may want to return to their farms, but then perhaps it will be too late. (*Literary Digest*, Feb. 13, 1932).

Reductio ad Absurdum

The many Americans who find themselves restive under the increasing oppression of the various censorships of speech and press, official and unofficial, may console themselves upon being still comparatively well off. According to the press of January 7, 1932, we learn that the Italian Ministry of the Interior supressed the film *Ben Hur* and confiscated the copies. The reason given belongs properly in *Alice in Wonderland*. It is that *the film represents the ancient Romans as being cruel!*

Premier Mussolini, we learn, afterwards revoked the order—himself at least having reached mental adulthood; but on condition that the pictures be shown no more after the present run. Quite likely the qualification was a matter of "saving the face" of the Ministry rather than personal animus on his part. Somehow or other we cannot see Signor Mussolini concerning himself over the alleged "slander." If the ancients had been represented as cowardly—that would perhaps have been another matter!

One also recalls that Remarque's *All Quiet on the Western Front*—possibly the most powerful tirade against war ever presented to the public—was barred in Germany, not by preference of the present German Government, but because of the riots which it created. The suppression of thought, speech, and opinion which prevails seems to be a world-wide pestilence at the present day. We know of no nation in which it does not prevail—except some of the minor and saner ones, such as Scandinavia and Switzerland. It can all but result in outbreak—of what nature and proportion who may guess? The sinister contrast is that books, plays, and pictures of a licentious nature are having a free hand as never before.

Outlawed Impertinence

A recent law passed in New York State makes it illegal to inquire into the religious belief or affiliation of any person asking a position

in the public school system. Governor Roosevelt, in signing it, stated that it was a "proper reminder of the fundamental law of the State, which establishes forever the free exercise and enjoyment of religious profession and worship, without discrimination or preference."

An applicant for a position was asked her religion by the principal. Upon learning that she was a Catholic, the work was refused. She complained, and the principal was discharged. This was one of various incidents leading to the passage of the law.

The American Hebrew and Jewish Tribune bewails the fact that the provisions of the law do not apply everywhere, and urges that at least employment agencies operating under State charter should have to comply with the law—which of course they should. Prying into the religion of applicants is almost universal among employment agencies and personnel men, as applied to the "white collar" ranks. And it is a "nosey," impertinent, and intolerable offense when done by anyone and at any time—except of course in the case of denominational schools and the like.

Another Sort of Mass Production

Proud as we are—or were—of the ability of our machines to pour forth a surfeiting flood of luxuries and indulgences, it is only just beginning to dawn on us that they are also producing moral degeneracy.

Police forces are worried over the increasing average youthfulness of criminals, according to Commissioner Mulrooney of New York.

> In past years the criminal at the "line-up" was middle-aged, intemperate, experienced in crime, and limited in his activities to a special type of offense. . . . The "line-up" presents a parade of youths ranging in age from seventeen to twenty-one, versatile in crime, who cold-bloodedly and calmly recite voluntarily, in the presence of spectators and press, the most intimate details of the planning and execution of ruthless crimes. (*Literary Digest*, April 23, 1932).

Nearly the same tendency is found in England, whose social stamina seems at last to be yielding to the criminal mood—as how could it be otherwise after years of the "dole?"

The Boston Herald sees straight— if not all the way.

> With small houses and apartments and automatic or mechanical devices, many home activities have completely disappeared.

> Handiwork has been replaced almost completely by factory-made goods. Music originates not in the house, but is brought in from outside.
>
> Dozens of other occupations, once considered inseparable parts of home life, have benn supplanted by interests without.
>
> This unfortunate condition is, perhaps, one of the basic causes for the increase in juvenile delinquency. The many little duties, jobs, and recreations that once centered in the home have vanished or moved elsewhere. With them have gone the home ties and precious chances to inculcate wholesome habits of obedience and industry.
>
> Until we find some other way to train boys and girls, we are unlikely to see any major improvement in the lawlessness that came in the post-war decade.

But the machine age itself is of course merely a symptom of matter-worship. A new order of things will not and cannot be constituted until the family, purified and understood in the light of spiritual relationships, again becomes the basis of society. The homely occupations which once knitted the household being gone, probably forever, the necessity for the future is a common spiritual aim, purpose and teaching, to bind father and son, mother and daughter, brother and sister. Other than in Theosophical effort no rebuilding of our civilization can be hoped for.

A Ministerial Ultimatum Against War

The Ohio Pastors Convention, emitting a resolution on the case of Dr. MacIntosh, who was refused citizenship because he undertook to bear arms only at the behest of his own conscience, went farther, and perhaps in a more emphatic manner, than has any pacific body recently expressing itself:

> In our allegiance to our country we withhold nothing, not even our lives.
>
> But we can not give our consciences. They belong to God.
>
> We further solemnly declare that until this intolerable restriction has been removed we will on any and all occasions reserve the right of conscience denied by it; will use whatever influence is within our power, in our personal relations, or in public address, to inform others and to awaken them to the peril in which this decision involves their traditional and most fundamental liberty, and will do all that lies within our power to secure a reversal of this decision by the court

itself, or its correction through adequate legislation by Congress. . . . We are convinced that war is un-Christian, futile and suicidal, and we renounce completely the whole war system.

We will never again sanction or participate in any war.

We will not use our pulpits or classrooms as recruiting stations.

We set ourselves to educate and lead youth in the principles and practise of good-will, justice, understanding, brotherhood, and peace.

We will not give our financial or moral support to any war.

We will seek security and justice by pacific means. (*Literary Digest*, February, 13, 1932).

Certainly ministers of the church, uncompromisingly going to prison in defense of such principles, would exert a great influence and example. And the courage of this declaration in the face of the terrible forces of reaction and jingoism now abroad in the country seems to indicate indeed that as creeds and formalism weaken in the churches the spirit of Jesus—as predicted by H. P. Blavatsky—stands forth in ever greater might and grandeur.

The Forces of Reaction

But as to practice—giving all credit for earnestness, honesty, and courage—these ministers will in case of war find almost insuperable difficulties arise; in themselves, in their friends and neighbors, in their relations with those friends and neighbors; in the very nature of modern war and its relation to the body politic as a whole.

For in modern war the whole nation is organized as a fighting unit; deliberately so far as the power of government goes, automatically and unconsciously because of the constitution of mechanized society. The humblest and most pacific farmer, plowing his grain in the field, is contributing directly to the blood and din of the struggle—and with the present development of aviation, is all too likely to participate directly and personally, though helplessly, therein.

There is in fact no retreat from war for the citizen unless he chooses exile or the forest for his lot. And there seems no escape from war for the nation until and unless it disarms by a majority and heartwhole repudiation of war.

That this is not a hopeless dream for the future is indicated by the fact that 92 percent of American students favor reduction of

arms, and 63 advocate the beginning of disarming without waiting for other nations. In England 97 percent of 11,000 students also took a pacifist attitude. The reasons for this score up one white mark for the "movies" in the midst of a long black record. It appears that the versimilitude and realism of the many war pictures which have been released during the past few years have stripped the mask from the face of the skeleton. And those who have seen both war and its film representations know that the latter do not exaggerate. They couldn't.

But unfortunately the international Karmic snarl in which we find ourselves, product of past milleniums of viciousness, is too strong in its skeins to be broken by a mere revulsion against the horrors, the costs, and the irrationality of war. There is still lacking the international conscience to name as dishonor the shedding of a fellow-human's blood. Escape necessitates brotherhood, not expediency.

G. K. CHESTERTON ON "FREE" LOVE

> If human beings are so neurotic that all kinds of trivial things excite them to suffering, it will be difficult to establish a rule for anything. We do not seem to be dealing with divorce but with whether two neurotics can endure each other's society for five minutes. . . .
>
> The arguments against promiscuity are as old as promiscuity. Responsibility for children, if not vested in the stable institution of marriage, will be vested in the State. . . . If you allow anything like that to happen, you will have lost your political and social freedom. The State will be all-powerful. Free love is quite inconsistent with free anything else. Free love with one blow will destroy free citizenship.
>
> As for promiscuity the whole poetry of Byron, Sand, Swinburne, who were apostles of that mode of living, is nothing but one long wail of despair concerning the tragedies that beset the relations of a man to his mistress. Marriage has its tragedies. Free love has its tragedies. They are the same save for a trifling thing. Marriage includes honor. (In His Debate with Cosmo Hamilton on the Question: "Is Divorce a Social Asset?").